Registered No. **120** of 1874.

LIBRARY OF THE ASIATIC SOCIETY

The Bombay Guardian.

VOL. XX.—New Series.—No. 10. SATURDAY, MAY 9, 1874. [Rs. 8 per annum ; with Indian Postage Rs. 9-10 ; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We have received a Report of the Bareilly Theological Seminary. The Rev. D. W. Thomas, of the Meth. Ep. Mission, gave Rs. 20,000 and 900 acres of land and some buildings. Endowments of ten scholarships have been obtained from America. The course of study (three years) covers a considerable range, the main object being the exposition of the Bible. There are 33 students. Students of other missions bringing suitable recommendations are received.

—Mr. K. R. Cama has translated from the German some treatises on the New Year's Day of the Ancient Persian Empire,—Jamshedi Navroz. These discussions will be interesting to persons pursuing chronological inquiries.

—In another column will be found an article on "The Lord's Coming," for which we are indebted to a friend. In former years we have repeatedly written on this important subject. In 1870 we published a series of 37 articles on the Second Advent. We may say a few words shortly, suggested by the present article.

—The Report of the Irish Presbyterian Mission in Gujarat and Kattiawar for 1873 is of a cheering character. Last year was one of the most fruitful in the history of the Mission. Ninety-nine adults were baptized, 6 in Ahmedabad, 20 in Surat, the rest in Borsud.

The hand of God has been specially manifested in the Borsud districts in the quiet turning of the hearts of many from serving idols to the worship of the only living and true God. The spiritual character, the absence of excitement, and the permanence of the movement to Christianity among the Dhers of the above district have been most gratifying to us. All who have been admitted into the church have remained in their own villages and at their usual occupations, except in a few instances in which the leaders in their villages have been set apart as evangelists.

The friends of missions will be glad to learn that this most interesting awakening still continues. Mr. Taylor and his assistants have their hands full of work. He establishes a school in a village where the people show an earnest desire to turn to Christ, and the schoolmaster becomes the leader in their meetings for prayer and reading of the Scriptures, and the teacher of biblical and secular knowledge to their children. There are now many such schools, and they cannot but have a permanent effect, for the instruction in them is imparted to receptive minds prepared to accept the truth.

—We have received the Report of the Gujarat Tract and Book Society for 1873. The printing for 1873 embraces 13 publications; one of these a Hymn Book of 198 pp.; another Barth's Bible Stories, Part I. 184 pp.; another The Demon of Superstition, 83 pp.; the rest smaller. Total of copies 26,300. Issues 30,684.

Our mode is to sell our publications to the Mission at half the published price; the Mission, through its Colporteurs and Catechists, sells these publications at the full published price to the people. The cost of carriage and the salaries of Colporteurs exceed half the price of the tracts and books sold, so that the Mission, in doing part of the Society's work, sustains more or less of pecuniary loss. But what part of the work the Mission does, it does ungrudgingly.

There is no reason why Missions should not bear a good proportion of the expense of circulating tracts, it being an integral part of Mission work. The expense of printing the tracts is very considerable and is a sufficient burden to the Tract Societies.

—A river beautifies and fertilizes the country through which it flows, bestowing many blessings, and it may be much wealth, upon the people who live within reach of its beneficent influences. In a moment, however, when the restraints that Almighty God has placed upon it are removed, it overflows and carries with it terror, destruction and death. The telegrams published last Saturday inform us of the overflow of the Mississippi, causing the inundation of 14,000 square miles of three States; and of the overflow of the river Tigris. Bagdad is flooded. We have no particulars about loss of life or destruction of property. The recent overflow of the Thames, causing the death of many poor persons living in the neighbourhood, and destroying the little property of others, leads us to fear sad results in the present instances.

—We rejoice to hear that 54 persons at Secunderabad in the ten days ending 3rd inst. were awakened to a sense of their great need of salvation, and found it by faith in Him who died to save them, and lives to carry on the work of redemption. In the last fortnight in April about 33 found salvation in Kurrachee and Kotree. Ministers of the Methodist Episcopal Church visiting these places were very faithful in preaching the Gospel to the people during the time. The Lord owned his servants, and they had the joy of leading these 87 brothers and sisters to the Lamb of God who taketh away the sins of the world.

—We see no reason to doubt that Mr. Hall, now said to be under the care of the Surgeon of the Lunatic Asylum, was labouring under strong mental delusion when he took away the life of his victims, and was not responsible for his acts. The authorities, however, should carefully avoid every appearance of a desire to screen Mr. Hall. A thorough investigation into all the circumstances of the case—not in any hole-and-corner way, but publicly, open to criticism, is what the friends of the deceased and the public generally have a perfect right to demand.

—What shall be done to the man whom Bombay delighteth to honour? Mr. Arthur Crawford has come to Bombay from Calcutta, and on visiting the markets bearing his name was received most enthusiastically. The markets were decorated with banners, garlands, monograms, welcomes, &c., and "the floors throughout were carpeted." His reception by an immense crowd of admirers is described as "a perfect ovation." Correspondents of the papers are calling for his re-appointment to the office of Municipal Commissioner, assuring us that he who made Bombay what it is, is the best man to make it what it ought yet to be, and that the city's money would be well spent by him. The *Times of India* speaking of the Victoria Gardens says :

A little event that we hear of is an intended invitation to Mr. Crawford, with a band to welcome him, and everything that the most luxurious imagination can conceive. (!)

—Cholera has appeared in Calcutta, causing much alarm. We are sorry to learn that the Foreign Secretary to the Government of India, Mr. LePoer Wynne, and some other Europeans have succumbed to it. The *Bombay Gazette* says :

The outbreak of cholera this season at Calcutta is most unfortunate; for it will supply an argument in favour of the annual migration to Simla which may not indeed be openly urged, but which will nevertheless have at least its due weight.

—The official correspondence regarding the Kurrachee disturbance is published. Sir W. E. Merewether considers Mr. Gibbons' proceedings "weak and highly injudicious," and that Colonel Lambert's quiet firmness and good sound sense had done much to correct Mr. Gibbons' injurious action. The Government Resolution says —

The action of Mr. Gibbons in desiring the Reverend Mr. Sheldon "to put an immediate stop" to the sale of a comparatively inoffensive religious tract was extremely indiscreet, and was eminently calculated to strengthen in the minds of the Mahomedans, on whose petition he took this step, the impression that they had a real and substantial grievance, and that the publication and sale of this pamphlet was an insult to their creed. Government entirely approve of the action adopted by Colonel Lambert.

The Bombay Guardian.

SATURDAY, MAY 9, 1874.

CHRISTIAN DEVELOPMENT.

Christian progress is not progress *towards* obedience, but progress in obedience, from one measure of fruitfulness to another; as in a certain establishment there may be certain departments, the first one demanding a certain measure of aptitude, the second demanding a higher, the third a still higher; and a workman entering the lowest department may be conceived to do perfectly the work there given him to do, and then, becoming fitted for a higher department, he is removed to it; so the Christian who fully submits to Christ and is fully guided by the Spirit of Christ, is faithful in the work given him to do, and developes in time an aptitude for something higher. The operative who is in the lower department of a factory is not blamed for not knowing what pertains to a higher department; but when the time

comes for him to go up higher, if he is not prepared, he is deservedly blamed; so blame attaches to the Christian only when he fails to perceive that he is called to some greater fruitfulness. First the blade, then the ear, then the full corn in the ear; now the blade is not stigmatized for not being the ear or the full corn; it may be perfect as a blade; it is what God would have it to be, there and then; it is not growing towards conformity to God's will, but it reveals God's will in a particular stage of manifestation; as the ear will subsequently reveal the will of God in a higher manifestation. Christian progress is also described by our Lord in the parable of the Vine and branches: Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit. The branch that uses all the sap supplied to it by the vine will grow, and as it grows it will demand an augmenting supply; more to-morrow than to-day. In a vine there may be many branches of very different sizes, some very slender and short, others long and strong; some laden with fruit, others with just a few leaves upon them; but each one receives from the vine its due proportion of sap, and each one may fully discharge its particular functions and be all that it is then called to be. But the very act of receiving and distributing its sap tends to the increase of the branch; it will be larger to-morrow than it is to-day and will require a larger supply of sap to nourish it. Thus the Christian, faithful in little, matures in Christian character and advances to a higher stage of usefulness. If he is content to live upon the same measure of grace that sustained him before, he will be culpable; if led by the Spirit his aspirations will be ever taking a higher flight; he will forget the things that are behind and reach forward to the things that are before. As many as are perfect, let us be thus minded, says Paul: but if any are not perfect, are not using that measure of grace which is needed at their present stage of development, they cannot be exhorted to press forward or to forget the things that are behind. They have no right to forget the things that are behind, until they have set them right. A man has no business to press forward into generosity who has not paid his debts. He is to leave his gift before the altar and go and set himself right with his brother and then come and offer his gift. The Lord Jesus calls us to thorough obedience. True faith means thorough obedience. Thorough confidence in a physician leads the patient to do implicitly everything the physician ordains, no matter how painful or difficult it may be, and makes him uncompromising in his rejection of all other prescriptions. Ye are my disciples if ye do whatsoever I command you. WHATSOEVER. If I command thee, Jonah, to go to Nineveh that great city, and denounce the judgment of God against her, it is not for thee to begin to question whether thou canst do it or not. Faith in Christ means entire confidence in his wisdom; he cannot possibly err in giving a command; his command includes the power necessary to its fulfilment. Let there be light, and there is light. Stretch forth thy hand; there was the needed faith; the power came with the word; the hand was stretched forth whole as the other. Go show yourselves unto the priest; the ten lepers went in faith, and lo they were healed as they went. Whatsoever I command you. This whatsoever is just as important as the whatsoever of John iii. 16, and salvation is just as absolutely dependent upon it. All true Christians then obey Christ; and the difference is not in the greater or less approach they make to obedience, but in the functions demanded of them by the Master. All are in the school of Christ, to use another figure; some are in the lowest bench learning their alphabet; others are in the highest class learning the deepest things of God; but the daily approbation of the Master is just as distinct for the former as for the latter. There are of course differences of aptitude; some are more sluggish than others; some are singularly quick and eager; and such differences will probably be found in the New Jerusalem that cometh down from God out of heaven. As one star differeth from another star in glory, so the celestial glory of the saints will be with distinctions. A man convicted at an advanced age after spending many years in circumstances very unfavourable to the development of his capacities is converted; another on the very threshold of life is brought to the Lord by loving Christian parents; these two enter the school of Christ under very different conditions. There is a place, a work, a glorious destiny for each; both may be unfaltering in loyalty; and yet there will ever be a material difference in the subordinate characteristics and in the influence and usefulness of the two. In the palace of a king there are ministers, generals, secretaries, chamberlains, guards, couriers, and menial servants; they may be equally devoted to the sovereign, yet how very different are their functions and their abilities! In the kingdom of heaven, it is true, all are the sons and daughters of the Lord Almighty; nevertheless, there is a great variety of ministries.

THE FREE GIFT.

We have read of a gentleman who went to some town of England with a desire to bear testimony for Christ, and, meeting with very little to encourage him, resorted to an extraordinary method of drawing the attention of the people to the doctrine of free grace. He had placards posted up about the town announcing that whosoever would call upon him at the hotel where he was staying before twelve o'clock the next day, should receive five pounds. They who saw the announcement treated it as a joke or a hoax, and showed their sagacity by not going near the gentleman. The next day about eleven o'clock the announcement met the eye of a person who resolved to apply for the promised reward. It seemed very unlikely that such a sum of money should be given to any stranger that might apply for it; still there was no harm in applying. He called at the place designated and asked the gentleman for the five pounds, and was forthwith paid the full amount. He now expressed his astonishment that such a sum should be given away to any one that asked for it, without any stipulation, and said that he had never in all his life heard of generosity like this. The gentleman replied, as well as we can remember the story, thus: Have you not? Did you never hear of the offer of eternal life made to sinners, in the Gospel? The gift of God is eternal life; even an inheritance incorruptible, undefiled and that fadeth not away, offered freely to all. But even as I have offered the people of this city a sum of money, and you only have come to avail yourself of the offer, so Christ came unto his own and his own received him not. Whosoever will, let him take the water of life freely. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.

Afterwards, in meetings, the gentleman related this event as an illustration of the way in which men are hindered from receiving salvation by unbelief; they find it impossible to believe that God should bestow eternal life on sinners without any other condition than that they should receive it; just as He bestows light and air and water on men gratuitously. And when shown the invitations of the Gospel, they say, Is it conceivable that God should do it? Would it not be a prize to disobedience? If men can sin their fill and be pardoned, will they not go on sinning that grace may abound? The gentleman, we presume, was able to meet these arguments; if we remember rightly, he was abundantly rewarded for his little outlay by seeing some helped to understand the freeness of salvation. They who would not come for his five pounds, saw that they had been cheated out of a gift by unbelief; and saw that they were in danger of being cheated out of the heavenly inheritance in the same way; and came in simple faith to Christ. As many as received him, to them gave he power to become the sons of God. The argument or objection above mentioned loses its force when we consider what the nature of the gift is that God offers us in the Gospel. It is a gift adapted to secure all that is demanded in the case, which is not merely *forgiveness of sin, but deliverance from* the dominion of sin, and a heart that finds its joy in doing the will of the Father. The returning prodigal was received with an unconditional pardon by the father, because the latter saw that full and free forgiveness would secure to him the heart of his son as nothing else could.

Christ is one, and can only be received in his entirety by the penitent sinner. He that hath the son hath life. He is to be received not merely as one who has secured us pardon by his death, but as one who lives for us; not merely as a Saviour, but a Teacher, Lord, Guide, Friend. He is made of God to us Wisdom, Righteousness, Sanctification, Redemption. Is Christ divided? Can we take a fragment of him? No, we can only take Christ himself. He comes not to medicine us in one part of our diseased nature, but to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. At a time when the cholera is raging, one that has been seized by it may be told that medicine may be had of the municipal officer, without cost, with all necessary instructions; that many have taken it and been recovered; he may have it for the asking. He may argue that it is unlikely that the State should save the lives of its subjects, without imposing any other condition than their own willingness to receive, simply for the asking; but if he continues to argue he will die; he may be saved by faith, and perishes through unbelief. When the man who had received five pounds went out and told people what he had received, others resolved to apply for the bounty, and called upon the gentleman; but he pointed out to them that it was after twelve o'clock and the offer was no longer

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

available; they should have come before the expiry of the specified period. Now is the day of salvation, the time when God will accept us in the name of Jesus; but if men delay to come the door will be shut.

THE LORD'S COMING.

It is a matter of the highest importance that believers receive all the testimony of the word of God. He has magnified His word above all His name. It is through the truth, which is the word of God, that men are to be sanctified, viz. to be purified and set apart for His service. But it is a most common thing for even those who are seeking to do God's service to have a feeling of repugnance towards some certain teaching; and though they try to persuade themselves that their aversion is felt only towards the wrested teaching of men, yet they manifest a strange neglect in prayerfully searching the Scriptures to learn just what God's mind may be on the subject. There seems to be a fear within their hearts that they may find in God's word that which they have been rejecting and which they are still unwilling to receive. Surely this is a most unworthy spirit to manifest towards Him who gave His Only-begotten for us. How great are the reasons for our receiving all the teachings of God's word, and confessing them before men! "Whosoever shall be ashamed of me *and my words*, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels." "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Thus spake Christ.

If the Scriptures are plain and definite on any point, they are in their testimony concerning the condition of the world at the return of Christ, at the close of the present dispensation. "As the days of Noe were, so shall also the coming of the Son of man be." "As it was in the days of Noe, so shall it be also in the days of the Son of man." "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus *shall it be in the day when the Son of man is* revealed." "But he said, ... Let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them, but gather ye the wheat into my barn. ..... The field is the world: the good seed are the children of the kingdom; but the tares are the children of the *wicked* one. The enemy that sowed them is the devil: the harvest is the end of the world." As to the promises. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and "They shall teach no more every man his neighbour, and every man his brother, saying, Know thou the Lord; for they shall all know me," there is not the least proof that they apply to this dispensation.

When are we to expect Christ's coming? In 1 Thess. iv. 15, 17 we learn that the Apostle Paul thought of the coming of our Lord as a possibility in his own lifetime; and in these passages are not believers of following ages taught the solemn truth that Christ may come in their lifetime? If St. James could say, more than 1800 years ago, "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh," *how much more emphatic are these words to this generation!* There is only one way in which these conclusions can be denied, and that is by saying the writers were mistaken on this particular point. But who wrote these epistles? The author of the epistle to the Hebrews quotes a passage from the 95th Psalm, saying, not "as David saith," but "*as the Holy Ghost saith.*" If we are not to receive the books of the New Testement as fully inspired by the Holy Spirit, *who* is to set the limit as to the number of mistakes that may be found therein, and how are we to regard the writings of the prophets and apostles as different from those of other good and wise men? Is it not a most serious and important truth that if the doctrine of the full inspiration of the Scriptures is surrendered, a principle is adopted the influence of which is to leave us to choose only between the superstitions of men and the heartless voids of infidelity?

But it is said: "If St. Paul expected the coming of Christ in his day, he was most certainly mistaken in his expectation, for 1800 years have passed away, and he has not come yet."

In considering the doctrine of our Lord's advent, the repeated expressions of the apostle "*mystery* of Christ," "*mystery* of the Gospel," and "*mystery* of the faith" should not be overlooked.

In all the great teachings of God's word there are many things unexplainable. But it is the part of wisdom not to reject that of God's word, which we cannot understand, but to hold reason in subjection to faith. It seems strange to human reason that our Lord should have caused it to be written eighteen centuries ago. "Behold, I come quickly," "Surely, I come quickly," and "The coming of the Lord draweth nigh." But truly God has spoken everything in perfect wisdom. And to him who finds fault there is but one answer: "O man, who art thou that repliest against God?"

In 2 Pet. ii. 3, 4 we learn that in the last days there is to be scoffing, instead of faith, in regard to Christ's coming; what would naturally be expected, bearing in mind the character of the promises given concerning the time of His coming, and the pride of man's heart, making him unwilling to give up reason to the claims of faith in God's word.

A. N.

Epitome of News.

Saturday, May 2, 1874.

—*Indian Statesman:* "According to the Budget Statement, the British Military Force in India in the year 1873-74 was as follows:—

"6,162 British officers, 60,244 British non-commissioned officers and soldiers, 2,864 volunteers, 123,470 native commissioned and non-commissioned officers and soldiers, 13,238 horses, and 394 field guns. Since [the Mutiny] the European strength has been yearly undergoing reduction. In 1859-60 it had been pulled down to 92,866 officers and men, in the following year to 84,294 officers and men, and the reduction continued, until in 1865-66 the number was 66,014, in 1870-71, 63,527. On the other hand, the strength of the native army—that force whose excessive numerical preponderance over the European *strength was that which, in 1857, made facile* the attempt to overthrow the British *raj*—has been still more reduced, not gradually but summarily in 1861-62, and since then kept down. In 1871 the armies of the Native States commanded a military power of 241,036 infantry, 64,172 cavalry, and of 3,488 serviceable guns. That was in addition to a still larger number of guns 'unserviceable.'"

—"The thirteenth year of the operations of the Scripture Readers' Society in the Madras Army has just expired, and the Committee report that the Readers in their employ have performed their important duties to the entire satisfaction of their immediate Superintendents. The Committee have received from more than one Chaplain most gratifying expressions of good-will towards their Readers, to the effect that these men are supplying a want that they themselves could not meet. There are in all four Scripture Readers who are located at Fort St. George, St. Thomas's Mount, and two at Bangalore."

—"Here is how the borderers of the Arakan district punish breaches of the laws of sanitation. On 22nd January last a band of eighty Khyens made a raid on another Khyen village, a day's journey to the west of them, and carried away captive eighteen persons—men, women, and children On the 15th March, three of the captive men effected their escape, and made their way to the police post of Prengwa, in the Menbya township. The escaped men say that the cause of the raid is that three years ago some of their villagers suffering from small-pox entered the villages of the raiders, and carried the infection there, the result being that forty of the latter died of the disease, and the raid lately committed was to revenge the loss of these forty people. The raiders came from five different villages. As soon as the report of this outrage reached the authorities, steps were immediately taken to recover the captives and punish the raiders; and for this purpose a small party of police left Akyab on the 1st instant."

—"The official return for the week ending the 24th inst. shows the total number of deaths in Madras to be 301, being 74 more than the average of the corresponding week for ten previous years. Small-pox is still prevalent in Madras. Thirty-three persons died from this disease between the 18th and 24th instant."

Monday, May 4.

—*Friend of India:* "In a letter to the *Pioneer* that most courageous of modern Missionaries, Mr. E. C. Johnson, gives this account of himself:—'From April 1873 to the present date, living on the banks of the Indus, I have adopted the native dress, as I find it gives me easier access to the natives of those parts. But I have always been *known* to them as a Christian faqueer, and have been resorted to for medicines by both Pathans and Punjabees. The native custom of cutting the hair from the upper lip, &c., I have always adopted, but the darkening the rims of the eyes, or dividing the moustaches in the centre, I have never done, especially as this latter is the distinctive mark of the orthodox Mahomedan; and in support of this very assertion there is this, that it was the want of this very mark that my guide complained to me of on the way as being liable to lead to detection. As to my being ignominiously brought back, I can say that I was returned both by the Khan of Jellalabad and the Khan of Lall Poorah in person. I frequently rode side by side with both Khans, and mixed freely and conversed with their armed retainers. With the aid of a lie or two I could have got on with ease to my destination from Jellalabad, but I did not consider such a procedure dignifying either to a Christian or an Englishman, and therefore preferred the chance of being killed or arrested."

—The *Times of India* thus refers to the "interesting confession" of two of the men [Ross and Pestonjee] indicted for perjury in the case of one of the Parsees convicted for participation in the Sonapore Riot. They candidly state that what they swore before Mr. Justice Marriott was false, and they add that they were 'put up to it,' like innocent fellows as they were, by wealthy Parsees, who gave them apparently from twelve to twenty rupees for the job, and so caused them to fall away from virtue. Their declaration that they were suborned to do what they did is just what might be expected from those worthies, but, until more light is thrown on the matter, those can hardly be charged with a culpable scepticism who take that declaration with a grain of salt."

—The same: "The principal feature in this week's official crop-report is the frequent reference to scarcity of rain. Almost every other district would seem to be suffering from want of it. Furreedpore, Monghyr, Rungpore, Julpigoree, portions of Tirhoot and Chumparun, Nuddea, and Backergunge are among the more unfortunate districts. The result of this rain-dearth will of course be a postponement of sowing operations."

—*Indian Statesman:* "We are told on thoroughly reliable authority that Rajpootana is suffering more severely from famine than any one seems to have anticipated. * * *

"The more we know of India—the more and more we consider the different conditions under which, in different provinces, the inhabitants of this vast peninsula exist,—the more clearly will appear the awful magnitude of the precedent which our Government has now set, viz. that of considering it a state obligation, at any cost and in any way, to annihilate famine, wherever it may appear amongst the two hundred millions of our native subjects. Already we have hurled grain into the remote jungles of Ramnuggur, and poured it in a continuous stream into the indigo-growing districts of Chumparun and the poppy-clad plains of Sarun."

—*Bombay Gazette:* "The certain and immediate loss to India caused by the English panic about the famine is that the remedial measures will now cost at least eight or nine millions instead of four or five; and, as England does not hold herself responsible for the consequences of her excessive philanthropy, the whole burden will fall upon the poor payers of land revenue and salt duties in India. It is thus no exaggeration to say that Sir G. Campbell, Mr. Archibald Forbes, the Calcutta correspondent of the *Times*, and the Editor of the *Spectator* have this year cost India a million sterling apiece."

—*Friend of India:* "At a meeting on behalf of the new chapel and soldiers' home at Aldershot, Sir Henry Havelock, M.P., recalled, with just pride, the year 1829, when, religious matters being at a very low ebb in the army, his father, who then occupied no higher position than that of a subaltern of her Majesty's 13th Light Infantry in India, was the first to make a decided stand for the rights of Dissenters in the army. The soldiers were then marched to the parade services of the Church of England without being consulted in the matter. His father objected to it, and by a

memorial addressed direct from himself to George the Fourth, who was then on the throne, he obtained for British soldiers those privileges which they have since enjoyed."

—*Lucknow Witness:* "We are exceedingly sorry to learn of the fire which consumed one week ago the Native Christian village under the care of the Baptists at Agra. A large bungalow near it, occupied by Miss Alexander of the Baptist Mission, who superintends the school, was also destroyed, with nearly all its furniture, books, &c. The wind was high, and the fire caught from some burning stacks of grass close by. The poor Christians who were thus suddenly rendered homeless feel their loss very deeply, as they were entirely self-supporting, getting their living by weaving and selling towels and dusters. The Rev. Mr. Gregson makes an appeal in their behalf through the columns of the *Delhi Gazette*, which we hope will be promptly responded to. He wishes to raise a fund to reimburse them for their loss and rebuild their houses. The mission property, we understand, was insured."

—"The Tichborne jurors have been awarded three hundred guineas each from the Treasury, and do not regard it as an adequate compensation for their loss of time."

Tuesday, May 5.

—A Mahomedan has been charged by the Commissioner of Police with printing and selling two obscene books: also by the Collector of Bombay with neglecting to deliver three copies of the books, as required by law. The prisoner was fined Rs. 300—Rs. 150 for each book.

—*Bombay Gazette:* "The new Church Gate Street Station of the B. B. and C. I. Railway Company was opened yesterday with considerable *éclat*, in the presence of the chief railway officials. The new station is solidly constructed, and affords excellent accommodation to passengers in the open space by the beach where it is situated. It is also exceedingly pretty, reminding one of a cosy Swiss châlet."

—*Times of India:* "We are glad to learn that Colonel Anderson, the Political Agent, has secured a subscription from each of the States of Jetpoor, Gondul, and Joonaghur for the purpose of constructing a bridge across the *Bhadur* river, near Jetpoor—the largest river in Kattywar. By this great work communication will be effected between two important divisions of the province, the want of which has hitherto been grievously felt."

—The same; Telegram, Calcutta, May 4: "Government have stopped purchasing rice, as the present accumulations are superabundant for all requirements, or for any emergency which is apprehended. In addition to the stock brought into Bengal, 280,000 tons have been purchased in Burmah and 40,000 in Saigon. The dearth has been met and mastered in circumscribed districts where it had developed. There is no need for any further alarm."

—Jabalpur Correspondent of the *Times of India*: "A Mahomedan preacher is causing a little sensation in the native town. He has lately returned from a pilgrimage to Mecca viâ Bombay, and seems to have caught a measure of the fanatical spirit of the Islamites of your quarter. Some of his brethren here have got up a subscription for him, and he receives a monthly salary of Rs. 15. So far so good, but if the *manner* of preaching this man adopts were followed by the Native Christian catechists, here or elsewhere, they would run a very good chance of being stoned to death in the bazaars. Instead of setting forth the doctrines of the Koran, as he should, this man feels it his special duty to decry Christianity and Christians in no measured terms, and of course to demolish the Bible outright. This is the use some people make of religious toleration and neutrality on the part of Government."

—*Indian Statesman:* "We regret to have to state that cholera has appeared in Calcutta and is creating some apprehension in that city. Mr. Wynne, the Acting Foreign Secretary, has been attacked, but according to the latest accounts was better, and likely to recover. Two European assistants, of the well-known outfitting firm of Francis, Harrison, Hathaway, & Co., viz. a Mr. and Mrs. Smith, husband and wife, had fallen victims to the disease."

The same: "A Travancore journal remarks:—We have the authority of a Brahman in high office in Travancore for saying that many of the Brahman caste drink English, or rather foreign, spirits to a most mischievous extent. In one particular town to the east of the Travancore hills, where very few Europeans reside, wines and spirits, not of native manufacture, are consumed to the tune of not less than a lac of rupees per annum, chiefly by natives of good caste. We are much afraid that brandy, gin, rum, and all kinds of wines are too well known to the natives, and that they are the sure cause of disease, lawsuit, poverty, and misery to many individuals and families all over the country. We know many such who though receiving from 60 to 100 rupees per month are as poor as is possible to be, and whose families are frequently starving through the vice of the husband and father.'

"With the aid the Abkaree Department is giving, there is no room for a despair that drunkenness will eventually be as prevalent in this country as in any part of the world."

—*Pall Mall Gazette:* "Complaints of the practice of ocean racing are growing common. There has been a great increase in casualties at sea lately, and the marine insurance companies have been suffering accordingly. A good deal was said against this racing, and a letter in the *Times* informed us lately that the clippers in the China trade have settled down into steadier habits, but that racing is going forward more actively than ever in far more dangerous waters. The Indian and Chinese steamers trading by way of the Suez Canal have taken to the practice. Melancholy facts seem to bear out Mr. Maitland's statements. He tells us he knows the Calcutta trade well, and reminds us that three valuable steamers in it have been lost in the course of the last two months. Seemingly there can be no doubt that one of them, the *Arcturus*, was wrecked in racing. She went ashore on the coast of Ceylon. It is said that she was close astern of another—the *Bengal*—tried to run inside her, 'just as the Oxford and Cambridge boats might do,' fell foul of a reef, and became a total wreck, at a sacrifice of some £200,000. Then the *Woosung* came to grief in the Red Sea, and the *Queen Elizabeth* near Gibraltar. In spite of currents, it is a fair remark of Mr. Maitland's that the navigation of the Straits of Gibraltar should be as well known to mariners as that of the English Channel."

Wednesday, May 9.

—Telegram, Calcutta: A Reuter's telegram letter from a missionary in Dinagepore states that the poorer classes are reduced to one meal daily, and in some places to one meal every two days. No starvation deaths have been officially reported, but it is rumoured that some deaths from starvation have occured at Khansama in Thannah Beergunge. The cause of these deaths is now the subject of a Government inquiry. Distress in Dinagepore district is increasing, and prices are rising unprecedentedly. A letter from a missionary in Chuprah states that Government is not yet selling rice there.

—*Englishman's "Week:"* "The Wesleyan Chapel in Dhurmtollah, Calcutta, has lately been densely thronged on Sunday evenings to hear a certain Dr. Thoburn, who appears to be more energetic in the pulpit than is usual in Calcutta. On Sunday evening, the crush being unusually great, and the atmosphere unusually warm, the preacher took the opportunity to remind his congregation that he was sent to call sinners and not the righteous to repentance, and therefore he begged that all such as had 'received salvation' would go and worship elsewhere, in order that there might be more room in the chapel for those who were less fortunate. As it would require the withdrawal of a considerable number of the congregation to relieve the pressure, Dr. Thoburn must take a somewhat *couleur de rose* view of their condition."

Dr. Thoburn could not have asked the members of his own church to worship elsewhere.

—Allahabad correspondent of the *Times of India*: "The small railway station of Sirsole, the first one on the down line from Cawnpore, has been the scene of a murderous assault upon the station-master, a Bengalee. He was wanted by a railway guard going up to Cawnpore with the train, and was found lying near a railway store horribly cut and hacked about the face, head, and other parts of the body, was taken on to Cawnpore and there died. He is supposed to have been treated in this way by some of the natives attached to the station, because he was rather a strict superintendent and had got numbers of them fined and otherwise punished. With Europeans on the line he was a favourite."

—The Surat papers say that Baroda Railway authorities have issued a circular directing the Company's subordinates to make no distinction between high and low class passengers."

—*Bombay Gazette:* "In the list of passengers by last mail for England we observe the name of Mr. William Melvin, who for the past seven years has acted as Principal of the General Assembly's Institution in this city. Mr. Melvin was well known as a painstaking and successful teacher, and his temporary absence will doubtless be felt by the institution and the city generally. Previous to his departure the present and most of the past students and teachers of the institution gave Mr. Melvin a handsome present and an address. We believe Mr. Melvin has been allowed one year's furlough by the Church of Scotland's Foreign Mission Committee. The Bombay branch of this mission has been recently placed under charge of the Rev. James P. Lang, who has had a long connection with the Punjab branch."

—*Overland Mail;* April 17th: News from Germany is of some moment. Prince Bismark has been tactician enough, though sick, not to be beaten. Sending two of the Opposition leaders after an interview with the Emperor, he notified a surrender of the permanent feature in the Army Bill. The immense standing army of nearly half a million as a *peace* necessity is agreed to for seven years, instead of indefinitely. France is fighting a battle against the press for the protection of the *Septennat*. Marshal MacMahon is in power for seven years, and any attacks upon his position are held to be disloyal. Press prosecutions have commenced, and Algiers declared in a state of siege, in consequence of the attitude of certain journals, which is, says a correspondent, as though Calcutta were under martial law because Lord Northbrook had been ridiculed by some obscure journals.

—An American paper states that on the night of March 23, about midnight, the signal station on the top of Mount Washington reported a northwest gale blowing at the fearful rate of 140 miles an hour—as shown by the anemometer—and a temperature 18 degrees below zero. No human being could stand before such a gale. The people in the chained-down hut contrived to examine the anemometer without emerging, else they would be swept off bodily and hurled down Tuckerman's Ravine. The roar of such a mountain gale is terrible beyond description.

—A deputation of sixty ladies, wives of clergymen and leading citizens, has waited on the magistrates of Dundee and presented a petition signed by upwards of 8,000 women asking them not to grant new licenses; to withdraw those whose holders had been convicted; to give no transfers: and not permit the plurality of licenses. Mrs. Inglis, Mrs. Parker, Mrs. Steel, and Miss Smith spoke at length, contending that it would be better to pension the publicans than allow them to continue their traffic. The magistrates promised to give the statements every consideration.

Thursday, May 7.

—We give the following extracts from the Government Resolution on the Bombay Police Returns for 1873:

"The number of the cases of murder in 1873 was 9, or more than double the number in the previous year. In one instance the murderer committed suicide, in five cases the culprits were sentenced to death, and in two to transportation for life. In the ninth case, the murderer, a Parsee, was held by the jury to be of unsound mind, and was sent for safe custody to the Colaba Lunatic Asylum. The Government of India have been asked to grant a pension to the widow and daughter of the unfortunate warder [Mr. Thomson] who was killed by a fanatical Mussulman convict in the House of Correction. Gambling would seem to have been more prevalent in Bombay in 1873 than in the previous year, for whilst the number of persons tried for that offence was only 432 in 1872, it rose to 812 in the year under report. 768 of the persons charged were punished. Government are glad to observe that in 1873 the Police exercised a strict supervision over the weights and measures used by shopkeepers. 112 persons in that year, as compared with 27 in the previous year, were brought before the Magistrates for possessing false measures, and convictions were obtained in all but 6 instances. Mr. Connon is of opinion that the Municipal Officers discharged their duties in a creditable manner, but it is not satisfactory to find that in order to compel many of the inhabitants of Bombay to comply with the provisions of the Municipal Act it was found necessary to coerce them into obedience by the institution of criminal proceedings against them.

"Government are glad to observe a large dimi-

nution in the number of fires, and an immense reduction in the value of property destroyed by fire. The value of the property burnt in 1873 was only Rs. 75,178, as compared with Rs. 2,62,331 in 1872. In five instances alone was the destruction of property very serious. In the majority of cases the cause of the fire was unknown, but in about one-third the fire originated in the gross carelessness of the persons whose property was burnt, or of their servants. No lives were lost in the 48 fires that occurred."

That there have been so few fires in Bombay is surprising, and a cause for thankfulness.

"325 inquests were held by the Coroner in 1873, being 33 less than in the previous year."

FRIDAY, MAY 8.

—*Times of India*: Telegram, Calcutta, May 7: "Mr. A. C. Lyall, of the Home Department, succeeds Mr. Wynne. The cholera is of the usual endemic form which prevails at this season. There is no epidemic, only some serious cases."

—*Indian Statesman*: "It is known in Bombay that there was heavy rain and a gale at Madras, and along that coast, on the 5th inst. Full particulars will reach by to-morrow's dâk, but from the *Mail* to hand yesterday we learn that the very fullest precautionary measures have been taken on the night of the 4th and morning of the 5th inst." It is thought that there was a cyclone somewhere in the neighbourhood. "In Bombay yesterday there was apprehension that the night would not pass without a gale, and the necessary precautions as regards the shipping were, we believe, taken. The sky last evening looked threatening, and the barometer had fallen."

—"A shower of hail, lasting for full three hours, is reported to have fallen in a village about sixteen miles to the south of Poona on Tuesday last. This occasioned the death of six animals, which were blown off a precipice on the Katridge Hill, where they were grazing."

—The *Lancet*: "Two fatal cases of hydrophobia are reported in the *Sheffield Daily Telegraph*, both occasioned by bites from a cat. The one case, that of a female domestic servant aged thirty-two years, occurred in this wise. While engaged in toasting some bread on Christmas Day, the cat attacked her, fastening upon the left hand, and the animal was dislodged with difficulty. The day *following Christmas Day the same cat attacked a* man, wounding him, and he died of hydrophobia on the 22nd of January. The young woman first bit did not manifest symptoms of hydrophobia until the 29th of March, and she died on the 31st."

—"The way how to get rid of our dead is just now being very actively discussed and we presume that sanitary principles are, or ought to be, 'first' principles in dealing with this important question. We do not propose to discuss this week the very cogent arguments enunciated by Sir Henry Thompson in favour of cremation, believing that it will be wiser to strengthen or disprove the theories that he has enunciated and the experiments that he has described by an extended series of records that will assert or deny very conclusively the sanitary evils connected with graveyards, and at the same time point the remedy that Sir Henry Thompson has so ingeniously suggested and elaborated."

—Deaths last week, 366.

Selections.

DR. LIVINGSTONE ON MISSION WORK.

Some eight years have rolled on, and good Christian people have contributed their money annually for Central Africa, and the "Central African diocese" is occupied only by the Lord of All Evil. It is with a sore heart I say it; but recent events have shown that those who have so long been playing at being missionaries, and peeping across from the sickly island to their diocese on the mainland with telescopes, might have been turned to far better account. About 1868 there were twelve congregations of native Christians at the capital of Madagascar. These were the result of the labours of independent missionaries for some fifty years. The Malagasse Christians showed their faith to be genuine, by enduring the most bitter persecution; and scores, if not hundreds, submitted to cruel public executions rather than deny the blessed Saviour. The first missionaries had to leave the island; but the converts, having the Bible in their own tongue, continued to meet and worship and increase in secret, though certain death was the penalty on discovery. A change in the government allowed the return of the missionaries, and a personal entreaty of Queen Victoria to the successor of the old persecuting Queen of Madagascar obtained freedom of worship for the Christians, and peace and joy prevailed. The Society for the Propagation of the Gospel in Foreign Parts thereafter sent some missionaries to Tamatave, which may be called the chief seaport for the capital, where many heathen lived; and the energetic Cape bishop slily said that they were not to interfere with churches already formed. But the good pious man at once sent the touching cry back to London, "Let us go up to the capital." Sheer want of charity makes me conjecture that if we had twelve native churches at Unyanyembe, or at Ujiji, on the Tanganyika, the "Bishop of Central Africa" would eight years ago have been in here like a shot, and no colonel's advice, however foolish, would have prevented him. It is not to be supposed that the managers of the society named felt that they were guilty of unchristian meanness in intruding into other men's labours, while tens and hundreds of millions of wholly untaught heathen were equally within their reach. These things are done from want of kind consideration. A similar instance of bad manners occurred at Honolulu a few years ago.

If I might address those who hold back, I should say, Come on, brethren; you have no idea how brave you are till you try. The real heathen who are waiting for you have many faults, but also much that you can esteem and love. The Arabs never saw mothers selling their offspring, nor have I—though one author made a broad statement to that effect as a nice setting to a nice little story about "a mother-bear." He may have seen an infant sold who had the misfortune to cut its upper teeth before the under, because it was called unlucky and likely to bring death into the family, but the general declaration from an isolated fact is like the assertion of the Frenchman who thought the English so partial to suicide in November you might see them swinging on trees along the highways. We have had foundlings among us, but that does not mean that English mothers are no better than she-bears. If you go into other men's labours you need not tell at home who reared the converts you have secured, but you will feel awfully uncomfortable, even in heaven, till you have made abject apologies to your brethren, who, like yourselves, are heavenward bound.

Let no one under-estimate the difficulties that must be encountered in beginning a mission in a new country. This continent must be civilized from within outwards, and the missionaries who will undertake the work must possess a good deal of the Robinson Crusoe spirit. Men have felt perfectly willing to sacrifice everything—even their lives—for the sake of the Gospel before they left home, but, as in one gallant officer's case I witnessed, be tempted to despair on breaking the photograph of his wife! or feel it to be an excruciating hardship to be without sugar for the tea. The boys who on reading Mayne Reid's books would like to be "cast away" have the ring of the true missionary metal. Speke was delighted with the central countries he passed through, as most inviting for Christian missions.

But some may say "Why go to the heathen abroad, so long as we have so very many heathen at home?" It is only the large-hearted that go to either, and the class distinguished by large-heartedness unquestionably do much for our home population, and is the very class that do most for the heathen abroad. The question supposed to be put tacitly assumes that the heathen at home are neglected, and this is a manifestly false assumption. I can look upon the labours of all sorts of Christians for the benefit of our own people with the eye of a stranger; and the sight of the various agencies, appliances, and contrivances in constant operation for Christianizing the masses, I cannot call by any less expressive epithet than marvellous. Every parish in England and Scotland is a scene of active benevolence, and the great centres of population are also the grand *foci* of active, untiring Christian charity. And in America it is much the same. To read the accounts of the Christ-like feeding the hungry on Thanksgiving Days and other days in New York made the heart well up with gratitude; and who could refrain from grateful thanks for the labours of the "United States Christian Commission," which was really the most gigantic enterprise of systematic benevolence the world ever saw. No! no! our home heathen are not neglected. On the contrary, it might be argued that too much benevolence is expended on our own narrow circle, and far too little on the great outside world. In London, for instance, I found the artizan class in dogged enmity to all religion, and, like our coast tribes, feeling sore against all outside their own class. And, besides these, a very large number of the population never do, under any circumstances, receive the Gospel. The primitive plan seems to have recognized this as a fact of human nature, and provided that much time should not be spent on them; but the Evangelists were sent on to those that would hear and believe. The first offer was made to those who had the Old Testament in their hands, as the most likely to receive the recent facts of Christianity witnessed in Judæa. Reasonable time for the message to be understood or rejected led to the Evangelists passing on to the Gentiles. We are learning the unwisdom of sending raw recruits under twenty years of age to India. Would it not be well to give missionary recruits a few years of home labour to break them into their life's work abroad? From the general tenor of these remarks it will be seen that I feel obstinately inclined to "stand by the down man," be his name or colour what it may.—*Overland Mail.*

THE RELIGIOUS CONVENTION AT GLASGOW ON APRIL 16.

DEAR SIR,—I have the pleasure of enclosing an intimation and programme of the Religious Convention, formerly mentioned, which is to take place in Glasgow on the 16th of this month.

The idea suggested by our American brethren is a happy one. The wisdom of united consultation as to the most judicious method of forwarding and guiding the glorious work in progress throughout the land cannot be disputed. While the proceedings will be eminently practical, the occasion will supply a delightful opportunity for the brethren of different sections of the Church to exchange sympathies, and to realize by their meeting face to face how much there is of unity of spirit among us with respect to the advancement of the Gospel at home and abroad.

It is desirable that no new denominational parties should be formed, and that, if possible, we should take advantage of the Christian organizations and mediums already existing in the churches for developing, conserving, and utilizing the benefits bestowed on us.

After seasons of special blessing, we are in danger, through unguardedness, of losing much of the heavenly store. When the shoal in the lake rushed at early morn into the net, so great was the multitude that the net broke. The might of the mysterious Hand that brought the fishes in was as conspicuous in keeping them enclosed, when through the gap all might have escaped. What can be more becoming than, with prayerful solicitude, to watch over the fresh and impulsive life that has come in among us? With regard to our young men, it is peculiarly our part to acknowledge with thankfulness the mercy given to us, and to act accordingly.

A few months ago, a flood of scepticism was rapidly rising in the country, threatening, and it threatens still, to bury under its hateful tide all religious principle, and to sweep out of the soul conviction of the truth of divine revelation, and of the reality of eternal things. Semi-Popish ritualism, too, was, and is, widely instilling its poison. With the departure or decline of evangelical faith, and with the weakening in the heart of divine authority, the lusts and corruptions of the world are sure to rush in and take possession. God in his mercy has spoken, and now our beloved youths are in crowds betaking themselves to what is worthy of their position and age, and give promise of proving a blessing to the nation and to the earth.

I had again the pleasure of attending a meeting of men (there were a few women interspersed amid the dense assembly) at 9 A.M. on the past Lord's-day, in the City Hall. If on the former occasion, when Mr. Moody delivered his lecture on "Daniel," the sight and bearing of the three thousand youths impressed me with the idea of moral grandeur: in this instance the scene was melting—in a degree rarely experienced in this callous world. Mr. Moody did not speak much; it was the action of the meeting that touched the heart. To see men rising in rapid succession from various parts of the vast and crowded hall, and even from the platform itself, and before three thousand of their fellows and townspeople audibly uttering the words, amid breathless silence, "Pray for me! pray for me! pray for me!" was enough to fill with tears the eyes of those that in manhood never wept before. And then to listen to a

still greater number of all classes, who, springing to their feet on invitation, asked prayer in behalf of their unconverted relatives and friends, was scarcely less affecting. We had not the three thousand, as at Pentecost, crying at once,—"What shall we do?" but we had an assemblage of three thousand, and, in the sight and hearing of these, unmistakable indications, numerous and never to be forgotten, were given of the powerful pressure which, in the earnestness of the hour, was weighing down the soul of the people.

Next Lord's-day we are to have what is called a Praise-meeting, the former being a Prayer-meeting, and I fully believe we shall witness a repetition, on a larger scale, of what took place at the Midday Meeting to-day, viz., men in good position of life manfully acknowledging before all the blessing they have received, and not afraid to bear testimony in the hearing of the world.

No wonder that in connection with such scenes as these the guidance and employment of young men should be set down as one of the prominent topics for the Convention to consider.

But the work of God is going on nobly among the other sex; for example, to-day I met with some ladies who have been holding nightly meetings among women in the east and south of the city—no gentleman, as yet, has visited these meetings: the anxiety and concern about salvation has been most touching and instructive. In one of these meetings, at which about 850 women were present, the majority of them not being young, about 120 remained at the dismissal, to be personally conversed with. Workers and assistance at all meetings of both sexes are the cry of the hour. Like Peter and Andrew, we have to beckon for John and James and the servants of Zebedee, as partners, to come and help to gather in the blessing.

May God in his infinite love raise up and qualify a goodly band of the youth of either sex for the grand enterprise of, "through faith, *subduing kingdoms.*"

Two nights ago our present Prime Minister, in thanking, before the British Parliament, the gallant commander who, with his 2,000 heroic warriors has returned from conflict with foes and fevers in the woods and wilds of Africa, took occasion to remind his august auditory that it was a vulgar error to suppose that military glory could only be associated with armies of great size, for some of the greatest military deeds have been performed by very small armies. And, instancing the cases of Cortez and of Wellington, he showed that when contending foes were counted not by hundreds of thousands, but by millions, it was a small and admirably disciplined army which, under its illustrious commander, brought about the glorious issue. May we not indulge the hope that though the world's millions are leagued under the banner of idolatry, infidelity, superstition, and ungodliness, yet a comparatively small company of good soldiers of Jesus Christ, such as the British Isles and beloved America could marshal and send forth, may, under the discipline of faith, self-sacrifice, and consecration to God, and under the leadership of the Captain of Salvation, not only hold their position, but aggressively advance, doing their part toward the accomplishment of the grand consummation. "The earth shall be full of the knowledge of the Lord as the waters cover the sea."—I am yours,—A. N. SOMERVILLE.

Glasgow, April 1, 1874.—*The Christian.*

CHRISTIAN CONFERENCE AT LIVERPOOL

All lovers of the Lord will rejoice that in the large city of Liverpool a conference for prayer, counsel, and earnest effort is to be held. Let us help by believing prayer.

[CIRCULAR.]

Dear Friends,—Tidings of blessing have now, for some months, been reaching us from many places throughout the land. There has not only been the earnest labour of brethren whom God has specially honoured, but there has also been united action on the part of members of various denominations whom God has made "one in Christ Jesus." Thus, there has been a season of unwonted revival in the heart of God's children, the consecration of large numbers of believers to the services of Christ, and the ingathering of multitudes of souls.

In Liverpool many tokens of the working of God's Holy Spirit in a special manner have been given, and as a desire has been created among Christians to partake of the larger measure of blessing so graciously vouchsafed elsewhere, we, the Committee of the United Daily Prayer Meeting, in deference to urgent requests, have therefore decided to invite brethren who have been used by God in recent work to come among us, and, after much consideration, we have fixed that a gathering of Christians be held

IN THE PHILHARMONIC HALL, ON THE 16TH APRIL.

We entreat the presence and co-operation of all who "love our Lord Jesus Christ in sincerity," that we may "consider one another to provoke unto love and to good works," and then, "with one mind," strive together "for the faith of the gospel." Our desire and expectation being that the ordinary means of grace may be more abundantly blessed, and that special meetings for prayer and preaching the Word may be greatly multiplied, we, above all things, earnestly and affectionately invite the children of God to continue in prayer for guidance as to the means to be employed, and for such blessing to attend them as that the God of all grace shall be glorified in the revival of his people, and in many being added to the Church of such as shall be saved. Satan is mighty in our midst, but there is One mightier than he, to whom "all power is given in heaven and in earth;" who alone can baptized with the Holy Ghost and with fire.

We enclose a form of application for tickets for the proposed gathering, which please fill up, including the number you require for Christian workers, and forward it to us as soon as convenient. Tickets will be appropriated to the applicants on the 9th of April.—*The Christian.*

Miscellany.

—We have been asked for the words of the hymn "The Gate Ajar for Me."

There is a gate that stands ajar,
And through its portals gleaming
A radiance from the Cross afar,
The Saviour's love revealing.
Oh, depth of mercy! can it be
That gate was left ajar for me?

That gate ajar stands free for all
Who seek through it salvation,—
The rich and poor, the great and small,
Of every tribe and nation.
Oh, depth, &c.

Press onward then, though foes may frown
While mercy's gate is open:
Accept the cross and win the crown,
Love's everlasting token.
Oh, depth, &c.

Beyond the river's brink we'll lay
The cross that here is given,
And bear the crown of life away,
And love Him more in heaven.
Oh, depth, &c.

—Revival in Kentish Town: The services began on Sunday the 8th February, when Mr. Pearsall Smith preached an earnest, searching, and thoroughly evangelical sermon from the words "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." God greatly honoured the labours of his servant on the occasion. Many were deeply moved by the exhibition that was made of the cross, and the tender and pointed appeals that were addressed to them. The evidence of this was given by the hundreds that remained to the after-meeting, the numbers that were personally spoken with as anxious souls, and those who successively confessed their acceptance of Christ, and left for their homes rejoicing in the knowledge and belief of the love of God towards them.

The scenes of that evening were not only repeated night after night during the week following, but once and again with increased intensity and breadth. On the Friday evening they exceeded all that as yet had been witnessed; so that Mr. Varley, who preached on the occasion, with Mr. Boardman and others, were kept till near midnight conversing and praying with the anxious. And the power and grace of God thus gloriously manifested on the Friday was exhibited afresh on Sunday evening, when the Rev. John Allen preached, and who too, with others, was kept till a late hour conversing with the spiritually distressed.

It is too soon to speak of the extent and permanency of the results of these services, but I fully endorse the words of Mr. Boardman in the *Christian* of Feb. 19, and with him believe that large numbers of Christians have been raised to a higher level of spiritual experience and power, many brought to decision who occupied the position of the halting and hesitating, and not a few savingly converted unto God.

—Our copy of the Am. Mission Report was mislaid for some time. We now make some extracts from it. Rev. C. Harding, Bombay, says: We found at one time a great disposition to ask questions and to discuss at our Sabbath evening service, and at the earnest request of the Musalmans we appointed one evening in the week for conversation and discussion in the chapel.

The attendance was sometimes large, but apparently little good resulted from the effort. Those who came were surprisingly ignorant of Bible truth, and of the Kurán also, yet their pride and bigotry surpassed even their ignorance. Judging from what we saw at these discussions, it seems to me there is no people in India among whom a wild religious fanaticism might be so easily kindled as among the Musalmans. And, notwithstanding their professed belief in one God and in the Bible, there is reason to fear they are really further from the truth, and in a more hopeless state, than either the Hindus or Parsees.

Rev. Vishnu Bhaskar says: Peter de Silva, of Dadar, a Roman Catholic, was brought to Christ by our street-preaching. In the early part of the year Mr. Harding, Krishnarao, and Kashinathpunt, and sometimes other brethren, with myself, were accustomed to preach by the wayside at 5 P.M. daily at Byculla, and Peter in going home from his work would stop to listen and ask questions. Once he said, "I will bring my Bible and show you that my religion is according to it." Th next day he brought his book, and on seeing it we told him "This is not the Bible, it is only youe Prayer Book," and then we had a very satisfactoryr discussion upon this. Afterwards he came every day, and in private conversation and prayer with him the Lord opened his heart, and soon after he publicly professed his faith in Christ.

Lawrence, of Bandora, also a Roman Catholic, was a friend of Peter, and it was Peter's testimony for Christ that awakened him, and more recently, through the influence of Krishnarao, who conversed and prayed with him, he was induced to give his heart to Christ.

Rev. R. V. Moduk, Ahmednuggur: During my pastorate I have not before in a single year seen so much fruit. For this success I praise God. And yet compared with the multitudes in this city and the districts around who are heedlessly rushing on to ruin, this number is hardly as one to a thousand. That thirty-seven persons from such a multitude have entered the way of life cannot satisfy, and I pray the Lord of the harvest, and strive also, that we may witness much greater results. Among those received were seven pupils in the Girls' School, and five lads in the Station School of the mission at this place. Another noticeable fact is that three of them were women from the *Kunabi* [cultivator] caste. These were a mother and her two daughters, the latter pupils in the Girls' School, one at the time and one several years ago. The mother had heard the truth many years before from Miss Farrar, when her husband was in her service. The conversion of these three women of the *Kunabi* caste, from whom but few men, and still fewer women, have hitherto been received, is occasion for special joy. The only son of this mother was two years ago received to this church. In this mission the wives of the missionaries take active part in the work of religious instruction; and it is owing to their efforts that so many native women are brought into the church, and are afterwards so well instructed in religious truth. Without neglecting their household duties, they somehow *make time* for this work, and devote themselves to the instruction of the native women and girls, as their husbands to preaching among the men. This is matter of great joy. The Lord will surely reward them for this service.

Mr. Moduk attended the Allahabad Conference. He says: After the Conference I went on to the N.E. and visited Bithur, where forty years before as a boy I played with Náná Sáheb. In the mutiny of 1857 he cruelly and treacherously slaughtered at Cawnpoor the defenceless Europeans, not men only, but weak women and innocent children. Seeing the memorial garden and pillar at that place brought before me, as it were, the picture of Náná Sáheb and his deeds. And again I thought, How wonderful that, of us who were playmates in boyhood, one should have perpetrated such cruel deeds, and the other should weep over the memorials of his cruelty!

Rev. S. B. Fairbank says: A Bible-Reader

who is under my care told me the other day of the visit of a missionary of the S. P. G. He said, "After examining our school [taught by his daughter], and inviting the scholars to come to him for examination with reference to baptism, he said to me, 'How do you like it that you sow and we reap?' I answered that I would not complain if souls were saved," &c. This incident illustrates the style of work chosen by the S. P. G., and gives an appropriate title to their harvest which has been gathered during this last year from the field that our mission has been laboriously breaking up and sowing and cultivating for the last forty years. In the report of Bishop Douglas's late visit that has appeared in *The Gospeller* it is stated that "in his late visit he travelled about fifty *kos* (a hundred miles) in the Ahmednuggur districts, visited the different churches and confirmed seventy-seven Christians. I may add that some of these are members of our churches. Others had been excommunicated. A large part of the rest belong to villages that we have long occupied as outstations. Excepting a few confirmed in the "Lines" of Ahmednuggur, all are residing in this northern district, sixty miles long by fifty broad, to which our mission has devoted most attention, and which is now under my care, and is being worked by nine Pastors, fourteen Bible-readers and Preachers, five Bible-women, and eighteen School-teachers. Most of those baptized by the S. P. G. were what we call inquirers, and would not have been received to our churches till they had given evidence of change of heart. They were interested but had not found peace in Christ. Our church members say that they were pulled up and harvested in a green and unripe state.

The pastors of the churches in the connection of the American Mission, and the licentiates that reside in the Godávarí Valley, assembled in March 1873, and formed an association for the promotion of love both among its own members and among other Christians, and also among the heathen around.

At the end of the year, this association thanks God that He has enabled it, in great mercy and without interruption, to carry out the purposes of its formation. It has assembled in ten places. Twenty essays and discourses have been delivered. And besides this we have, each one of us, in every place, with earnestness and sympathy, in the village and in the Mahár quarter and in the Mang quarter as well as in the Christian assembly, told of the love of Christ. We have testified to our hearers, with unction and out of our own experience, that Christ has manifested his love for us and for them, and for the whole world. We have also found the singing of hymns a useful mode of imparting instruction.

On Sunday, January 11th, the Sonáí church assembled, and fifteen persons were examined and received to its membership. The same afternoon they publicly professed Christ and were baptized by the pastor, and entered into covenant with the church.

We would gladly make extracts from the Reports regarding Satara, Bhuinj, and Sholapoor, but want of space forbids.

—Lodiana Mission Report for 1873: "No one acquainted with the powerful influence against Christianity exerted by the numerous vernacular papers printed in the interests of Hinduism, Mahomedanism, and Brahmoism will fail to give to the few Christian vernacular periodicals in existence a hearty support. We would earnestly call the attention of Christians, Indian and foreign, and especially of Christian preachers and Missionaries, to this point, and ask them zealously to promote the dissemination of the *Núr Afshán*, and of the *Shams-ul-Akhbár*, published at Lucknow, among the people in this country.

"A new feature of the work at the *melá* (at Hurdwar) was this year introduced, so far as known to the writer, who has been in the habit of attending these *melás* for the past eighteen years. No Missionary lady ever before attempted to carry the Gospel to the multitudes of heathen women there annually assembled. On this occasion Mrs. Calderwood and Miss Morrison of Ambâla for about a week daily visited the women in their lodging-places, to tell them of a fountain opened in which they might all wash and be spiritually clean. It is cause for thankfulness that these Missionary ladies were received by the heathen women with a cordial welcome."

—Sabathoo Station, Dr. Newton: "I must not close this notice of the school without mentioning the help which Mrs. Janvier received from another source. During the last six months of the year two classes in the Boys' School were taught daily by a Christian lady, the wife of an officer in the army, who was spending the summer at Sabáthú. She gave her services, of course, gratuitously, and besides attended school with such regularity (being absent altogether not more than five or six times throughout the summer), and taught her classes with such manifest enjoyment of her self-appointed task, that she won the affection and esteem of both pupils and teachers. They could not help seeing that it was with her really a 'work of faith and labour of love.'"

—Lahore: "In the month of June the Mahomedans, and soon after, the Hindús and Brahmos, began preaching on either side of us. Almost any evening during July and August might have been seen three large crowds in close proximity, listening to the representatives of different creeds. On one side of the Mission Chapel the Musalmans declaimed vociferously, giving utterance to their religious sentiments in a series of tirades against the Gospel. On the other side a succession of Hindus and adolescent champions of the Brahmo Somaj held forth in similar strains, while between these the Missionaries, day after day, repeated the old, old story of the Cross, to audiences containing many, it is true, who remained only to scoff or cavil, but in most cases a few who listened with quiet and respectful attention.

"Weeks passed by, and the zeal of our neighbours began to flag. They felt it necessary to unite their diminished forces, and an anomalous confederation of Hindus, Moslems, and Brahmists afforded to the world an illustration of the broadest of broad Church principles, while it served to bring vividly to mind a former occasion when the bond of a common hostility to Christ terminated a personal feud of long standing, and united *Pilate* with *Herod* in friendship."

A Parsee from Bombay is mentioned as having been converted and received to the church in Lahore.

Hoshiarpoor: "*Chhlowál*,—a village on the Biâs, 8 miles from Batála. Here we met with a Christian faqír, Jamál Sháh. He was baptized by the Rev. C. W. Forman twelve years ago, and has been ever since living in this place. Jamál Sháh is an influential faqír, has a respectable *takiya** and a large number of *chelas*,† the most advanced of whom alone he initiates into the truth of Christianity. He lives on the alms of the people, collected by his sons and disciples, and has about him numerous appendages of a Mahomedan faqír. It is impossible for us to say how much compromise he makes with his conscience in order to acquire his living. That he makes some is certain from our stand-point of view, but perhaps not from his. He spoke with such fervour and earnestness of the love of Christ that we could not help thinking that the root of Divine grace must be in him. He is a light, weak and faint it may be, to enlighten the villages around. On our arrival he received us as brethren in Christ and loudly repeated the 'Creed' before the villagers collected around. He then brought out his Testament, which was evidently well used. When his wife and children came, we had a short worship with them and then left, committing them to the care of our Heavenly Father.

"It was amusing to see the chagrin of the Brahmins at having to bear on their arms the Government *mark*, a contrivance for protecting the pilgrims from the avarice of the Brahmans of other places, and giving the monopoly of rapacity to the holy men of Hardwár. Many chaffed them with having taken *government service*, as if the British had subsidized the Holy Gunga and her proud sons. The spasmodic efforts of a Christian government to play the paternal over the foundlings of Idolatry have sometimes a delicious flavour of the ridiculous to the view not only of the Christian, but also of the Mahomedan. If Government really wishes to protect its subjects from violence and extortion, it should insist that the priestly guardians of the holy places abstain from all compulsion, and content themselves with the *voluntary* offerings of the pilgrims. As it now is, they rush into the crowd and seize the clothing, jewels, &c., of the poor strangers, and pull and push them about till their demands are satisfied. The scene on the holy stairs is disgraceful. The Brahmans rush here and there amongst crowds of almost naked women, just dripping from the bath, and even whilst helpless in the water, and, laying hold of them, sometimes take forcibly their jewels or lay hold of their persons, till tingling shame compels the poor women to satisfy their avarice. As a natural result, many have not sufficient means left to take them back to their homes, so that suffering, privation, exposure, and sometimes death await them on the return journey. If the Government, in some of its spasms of paternity, will compel the Brahmans and faqírs to remain *seated* in suitable places, and to receive only such offerings as the pilgrims feel able and willing to give, much suffering and disease will be prevented.

"Perhaps the avarice of the Brahmans has no grimmer manifestation than when they receive from the pilgrims the ashes of the dead to be thrown into the holy stream. These holy men, ere they commit the ashes to the river, may be seen shaking and stirring them in sieves, watching attentively in hopes of finding bits of gold, silver, jewels, or money, which the friends of the departed have piously cast into the funeral urn."

—Report of the German Evangelical Mission Society in W. India: We bestow much care on our congregations, because we think it of great importance that they should not only be no stumbling-block to others, but become lights to shine in dark places, and we rejoice to say that our efforts in this direction have been much more encouraging than discouraging. In saying so we must, however, beg our friends to keep in mind that the religious and moral depravity inherited from generation to generation for thousands of years cannot be put off as an old garment. Although, therefore, we have good reason to speak of progress attained, yet truth forbids us to hide the deficiencies which still exist.

The signs of spiritual life which we have here and there seen in our Christians convince us that the Spirit of God has wrought in them for good, and that our endeavours are not in vain. Frequently when we have been called upon to visit our dying Christian converts we have found in them proof of a true and living faith; the fear of death had been overcome by the assurance of full and true pardon through the sufferings and death of Christ. During the small-pox epidemic in Calicut at the beginning of last year, a young man, Moses, who had for twelve years proved a faithful servant in the Mission House, was attacked by this disease and died of it. Soon after he had been taken ill, he had the conviction that he would not recover. He was ready to die, and said the day before his death that he felt certain that all his sins were pardoned in Jesus, and that therefore he had no fear of death. Even some heathens who witnessed his death said that during the whole time of the epidemic they had never seen a man die like that.—A similar fearless death was that of the aged fisher Cornelius of Tellicherry, a man who had for a long series of years been a great help to us in our work amongst the fishermen of that place. For him death was swallowed up in victory, death had lost its sting. It is a happy feeling for a Missionary to see a man who came to us as a heathen, dying in such full and sure hope of eternal happiness, and it makes up for many disappointments he may meet with in his labours.—In Calicut there is amongst the inquirers under instruction for baptism a man who had attended a member of the congregation in his last illness, and thus had become an eye-witness of his happy death. A few words addressed by the sick man direct to his heathen attendant to come to Jesus, and the peace of God to which the whole bearing of the dying Christian gave witness, made such a deep impression upon him that ere long he asked for admission into the church of Christ. This also is a sign of spiritual life.

In Malabar several persons had to be excommunicated for sorcery. In Guledgud there lives a family not far from the Mission compound which has caused the Missionaries much sorrow; not only do they themselves walk disorderly, but they also lead others astray. Two young men there joined the Romish church; and when one of them came back again to rejoin our congregation it came to light that he had formerly led a sinful life, and re-admittance was refused him; some time afterwards he made his appearance in Belgaum and presented himself to the London Mission there as an inquirer for baptism! Several persons and families have relapsed into heathenism; but even them we do not give up, as we have often seen such people return to us with the humble confession that their awakened consciences had been all the time of their separation from the congregation upbraiding them for their backsliding.—At Kaity a member of the congregation had given his only child in charge of his father,

* The abode of a faqír or religious teacher and of his followers.

† Disciples.

Digitized with financial assistance of Government of Maharashtra on 28 February, 2020

who is still a heathen. When the Missionaries showed him not only the great sin of this act, but also the great wrong done against the child, he hardened his heart and put on his lingam (heathenish sign) again, thereby excluding himself from the congregation and returning to heathenism. Several members of the same congregation absented themselves for a time from divine service in a spirit of insubordination. But we are glad to say that this crisis has passed over, and the confession of their wrong gives us reason to hope that good will come out of the evil which has happened.—That the bad habit of intemperance has entirely disappeared, we cannot say; but those who are addicted to this vice are mostly ashamed to yield to it publicly, and we keep a strict watch over them and rebuke them, that others also may fear.

The first seventeen whom we baptized in the newly established station at Karkal on May 25 are all farmers. While heathens they observed every new moon as a holiday and ploughed on Sundays. After becoming Christians they observe the Sabbath and disregard the new moon. Their heathen landlords were very angry at this, and theatened to drive them away from their homes and fields, saying, "We shall pay them out for their constant going to prayer." Our new converts did not allow themselves to be frightened, and hitherto the theats of their landlords have, happily, not been carried out.

In continuing their journey close to the Wynaad Hills, a mission party was, with few exceptions, everywhere heard willingly, and sold many portions of Scripture and tracts. On September 12th they lost their way—accidentally and yet providentially, because thereby they got an occasion to give witness to the truth of God before a Rajah and his household. They had already passed his palace, when he sent a messenger after them to invite them to come in. This visit, however, they were obliged to postpone to the next morning. Immediately after they had entered the palace, the Rajah appeared, a venerable and very sensible-looking man, clothed in silk. The Rajah and Mr. Walter having taken their seats in a spacious verandah, a number of Brahmins and Nâyars placed themselves behind their master's chair. Many others of the household, and even women, placed themselves in the courtyard, so as to be able to overhear the conversation. This Mr. Walter opened by explaining to the Rajah the urgent necessity of a way of redemption, taking for his text the second half of the first chapter of the Epistle to the Romans, and applying each verse to the present deplorable state of heathenism. The Rajah listend attentively and devoutly, and also when Mr. Walter showed him that redemption was finished in Christ both for high and low, and encouraged the Rajah to become a partaker of it, it was evident that he listened not only with his outward ears, but with a hearty longing for saving truth. At the close of the interview the Rajah said: "I have a very sick child which must take bitter medicine, if he is to get better; as he will not take this willingly, I must force him to take it. This sick child is myself." Before taking leave the Rajah bought a copy of the New Testament and also one of the Old Testament, and one copy of every tract that Mr. Walter had with him, thanking him at the same time for the words he had been privileged to hear. Portions of Scripture were bought by many of his attendants.

We have three Weaving Establishments, one in Mangalore, one in Calicut, and one in Cannanore; the latter has two branches, one in Tellicherry and one in Chombala. Besides we have a Carpenters' Shop in Calicut and a Tiling Establishment in Mangalore. The latter has proved so useful that the Committee of the Industrial Establishments have resolved upon opening another one in Calicut. The site for it has already been bought, and the necessary buildings are in the course of erection. Its superintendent, Mr. Feucher, thinks that even before the beginning of the next rainy season the new establishment will be in working order. The daily work in our establishments is usually begun with the reading of a portion of God's holy Word and with prayer, performed either by the Lay Brother in charge or by his native maistry. The number of Christians who thus earn an honest and sufficient livelihood is about 260, of whom about 90 are women (either the wives of the labourers or widows); and, considering how difficult it is in this country for women to get suitable and lasting employment, this latter circumstance is of great importance in poor congregations.

—Goldwin Smith tells of an informer who, having incurred the enmity of some English smugglers, was seized by them, blindfolded, and hung over a precipice by a rope to which he was left to cling. He hung on till his sinews cracked, when, resigning himself to his horrible fate, he let go—and found that he had been hanging six inches from the solid ground. His experience was ludicrously like that of a great many good people who hang on to old notions, dreading to drop, long after there is the least danger in letting go. Out of consideration for our friends we will not specify some instances that occur to us; but we smile to think with what surprised feeling they will strike bottom when they *do* let go!

TELEGRAPHIC NEWS.

New York, 30th April: The overflow of the Mississippi has caused the inundation of 14,000 square miles in the States of Louisiana, Arkansas, and Mississippi, including a portion of the best cotton plantations.

London, 1st May: The representations made by Mr. Ward Hunt, when moving the Navy Estimates, respecting the unsatisfactory condition of our ironclads, are being much discussed. The Commons again debated the question last night. Mr. Childers defended his late administration, and Mr. Ward Hunt maintained the views he had already expressed, that supplementary estimates would be necessary, but that a large expenditure was not contemplated.—The Wakefield and Stroud elections have been annulled.—There is a famine in Asia Minor and one hundred deaths therefrom are being recorded daily.—The river Tigris has overflowed and Bagdad is flooded.—Latest advices from the seat of war in Spain state that General Concha had assaulted and carried the Carlist positions on the heights of Munecas towards Valmaseda, and that Marshal Serrano was operating on the right side of Somorrostro, where he had captured successively the advanced positions of the Carlists, who retired along their whole line offering but a feeble resistance.

2nd: Latest accounts from the seat of war in Spain state that the Carlists have been defeated and driven from Abanto and other positions, and that they have retreated nearer towards Bilbao.—It was reported yesterday at Madrid that Marshal Serrano and General Concha had entered Bilbao.—Manchester is remitting £10,000 to Calcutta towards the Famine Relief Fund.

4th: Marshal Serrano and General Concha entered Bilbao on Saturday amid great rejoicings.—The Carlists are dispersing through Guipuzcoa.—A military levy of all Spaniards over the age of nineteen has been ordered.

Shanghai, 4th: A serious riot occurred here yesterday in the French settlement. The mob stoned the foreigners and sacked and burned a number of houses. The police fired on the mob and shot several Chinese. The Shanghai voluntees have been called out and the sailors landed from the ships in harbour. All is now quiet, but an uneasy feeling still prevails. The origin of the disturbance was that the French are making a road which interferes with the Ningpo graves. The English settlement is not affected.

Penang, 5th: The following information has been received from an independent source. Owing to the hostile attitude of the Acheenese in the vicinity of the Kraton, it has been deemed expedient to leave one thousand extra troops and two vessels of war behind. General Van Sweiten left on the 25th of April. The villages westward of Nazare, which were rapidly rebuilt, were lately bombarded again and returned the fire, but were subsequently demolished. The natives of Ghegen show signs of hostility.

London, 5th: A Conservative has been elected for Wakefield.—In the House of Lords last night Earl Russell questioned the Government as to the prospects of the maintenance of peace in Europe. Lord Derby replied and said that, looking at the embittered feelings between France and Germany, grounds for apprehension existed, but that he saw no immediate danger of a rupture.—In the Commons a debate took place concerning the Protectorate of the Gold Coast. Mr. James Lowther, Under-Secretary for the Colonies, declared that Government was anxiously considering the matter, and was consulting with officials who had had recent experience, and that a definite policy would be shortly declared.—Twenty-five thousand Durham colliers have struck, owing to a reduction in their wages.—The Mansion House subscriptions towards the Indian Famine relief now amount to £95,000. Further remittances to Calcutta have been postponed.—His Imperial Majesty the Czar has arrived at Berlin.—The Dudley election has been annulled.

6th: Marshal Serrano and Admiral Topete have returned to Madrid: General Concha remains Commander of the Army of the North.—Four small steamers, intended for the conveyance of rice to the famine districts in Bengal, were shipped yesterday by the steamer *Hindostan* to Calcutta.

7th: Upon a motion brought forward in the House of Commons last night for the second reading of Mr. Mundella the hon. member for Sheffield's Factory Bill, Government announced the early introduction of a bill for restricting the hours of factory labour.—Supplementary Naval Estimates to the amount of £150,000 have been voted.—Wallsend coal has advanced 6s. per ton in consequence of the Durham colliers' strike.

PASSENGERS SAILED.

Per P. and O Str. *Golconda, May 4th:*

For Southampton.—Mr. Blades; Lady Agnes Daniell; Mrs. William Bates; Mr. J. H. Perring; Mr William Stewart; Mr. Hicks; Mr. Walter Gott; Mr. Hansen; Mr. Robinson; Mr. Nelson Clark; Capt. G. O'Brien Carew; Colonel Priestley; Capt. Lewis; Mr. Thomas Taylor; Lieut. Cooke; and Lieut. Paterson.

For Brindisi.—Col. Mowbray Thompson; Dr. H. E. Busted; Col. W. Gray; Major-General Sir C. Brownlow; Major W. R. Tucker, R.E.; Mr. and Miss Clarke; Mr. and Mrs. Mayhew; Mr. Francis Cole; Mr. E. W. Winton; Mr. James Blackburn; a gentleman; Mr. Chatterton and child; Mr. and Mrs. J. R. Russell, child and infant; Mr. J. W. Darwood; Mr. H. Leonard; Colonel J. W. F. Bean; Mr. W. T. Martin; Dr. Ross; Lieut. C. H. S. Christie, R.E.; Mr. G. T. Molecey; Mr. J. Griffiths; Mr. Swink; Mr. Manockjee Cursetjee; Mr. W. Williams; Mr. Bull; Mr. Monement; Mr. W. R. Brooke; and Mr. J. G. Smith.

For Venice.—The Rev. A. G. Cane; Mr. H. T. Blanford; Mr. Burgess; Mr. W. F. Melvin; a gentleman; Mr. F. Doderet; Mr. F. Wyman; Mr. W. C. Davis; Mr. J. Chalmers; Mr. Kavanagh; Lieut.-Col. and Mrs. Cox; Mr. A. C. Scott; Mr. A. Knight; and Mr. Mackenzie.

For Gibraltar.—Mr. José de Almeida.

For Suez.—Mr. Hart-Davies and Mr. Barlow.

Per Str. *Whampoa, 4th:*

For Liverpool.—Col. and Mrs. Richards and infant, two Misses Richards; Major and Mrs. Tighe; Mrs. A. S. Jayakar; Dr. A. Sanderson; Dr. R. Dick; Dr. J. Keith; Mr. G. McCorpal; Mr. Purdon; Mr. Moyan and two children; and Mr. Maclean.

PASSENGERS ARRIVED.

Per Str. *Ithuriel, 3rd:*

From Glasgow.—Rev. Mr. Appleton, Miss B. Appleton, Miss E. Appleton; Mrs. Tait and 5 children; Mrs. Steuart and child; and Mrs. Pearson.

Per P. and O. Co.'s Str. *Delhi, 6th:*

From Southampton.—Major D. B. Young; Bandmaster and Mrs. Griffiths; and Mr. Read.

From Venice.—Capt. and Mrs. Blowers and Mr. Duncan.

From Brindisi.—Mr. Van Rasema; Mr. Hughes; and Mr. Jackson.

From Aden.—Colonel Fuller; Mr. J. A Shephard; Rev. J. C. Gonçalez; and Dr. Cruickshank.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

DEATHS.

VEARS—April 29th, at Rutnagherry, Mr. Henry Vears, late Inspecting Post Master, S. Konkan, aged 57 years.

BISCOE—May 2nd, at Bombay, William Seymour, the dearly loved son of Seymour Biscoe, B. S. C., and of Emily, his wife, aged 11½ months.

MASON—May 4th, at Middle Colaba, of typhoid fever, Mr. John H. Mason, aged 33 years.

Advertisements.

TO BE LET.

One or two cool airy rooms to be let at No. 37, Nabob's House, Mazagon.—Apply on the premises.

BOMBAY TRACT AND BOOK SOCIETY.

WANTED—COLPORTEURS. A few faithful Christian men are wanted by the BOMBAY TRACT AND BOOK SOCIETY to work as Colporteurs. One will be required to sell English books and periodicals; the others to sell vernacular books. No one need apply who is not willing to engage in hard and self-denying labour in the hope of doing good. Apply (with testimonials) to the

SECRETARY,
Bombay Tract and Book Society, Esplanade,
BOMBAY.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.
Head Master,—MR. JAMES MCDONALD, } with Assistants.
Head Mistress,—MRS. MCDONALD, }
FORT SCHOOL—51, HORNBY ROW.
Head Master,—MR. A. D. SMEATON, } with Assistants.
Head Mistress,—MRS. SMEATON, }
Music Master,—MR. JOSEPH SCHMUCK.
D. C. BOYD, } *Honorary Secretaries.*
D. MACPHERSON. }

Bombay, 19th December 1873.

BOMBAY MARBLE WORKS.

CHARLES DRURY, PROPRIETOR.
22 PAREL ROAD, BOMBAY.

BOMBAY GUARDIAN.

Terms of Subscription: Rs. 8 per annum; with Indian Postage, Rs. 9-10; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, at the Bombay Tract and Book Society, where also the Editor may be addressed.

Printed and Published for the Proprietors, at the
EDUCATION SOCIETY'S PRESS, BOMBAY.